

ing. The attendance was good considering the sickness of our community and the unfavorable weather. A tureen dinner was served by the women of the church and the social hour which followed was enjoyed by all.

Following the dinner and social hour the house was called to order by the moderator, Paul C. Baker. The meeting was opened by singing the hymn, "The Church's One Foundation," followed by prayer led by Rev. Mr. Bottoms. Reports of the various committees were received, indicating that interest and loyalty to the program and activities of the church are well supported. At a previous meeting, called by the moderator, plans for a more effective program for the new year were discussed. These plans were again taken up and with the spirit of co-operation so marked, the future is much brighter with promise.

Through the suggestion of one of our committees, business meetings are to be held during the year and the various committees, which are composed of enthusiastic people, will be given opportunity to report their accomplishments. It is hoped that our finance committee will be able to make this a banner year for the support of our church and the Denominational Budget.

Pastor Bottoms was called back, by a unanimous vote, to serve the church another year.

#### *Excerpts from Pastor's Report*

We are not only closing the year—we are also closing another decade. We hear much said of the "gay nineties," "roaring twenties," and the "dull thirties." We hope we are now entering the "bright forties."

Your pastor has been absent from your pulpit four times: The first Sabbath of May, when we were called South by the death of our brother. This being Sabbath Rally Day and date set for exchange of pulpits in our association, Rev. Walter L. Greene occupied your pulpit. Again, when we closed our church doors to attend the associational meetings at Alfred, in June. Then in August, to attend General Conference at Milton, Wis., at which time your pulpit was occupied by Moderator Paul C. Baker. The fourth time we again closed the church doors to attend the semi-annual at Crandall Hill. The pastor has made many calls in the homes of the community, officiated at several funerals, and attended many "outside" meetings. Your pastor and his family appreciate your thoughtfulness of our comforts and pleasures during the year. You have remembered us with your farm commodities such as apples, meats, eggs, and other things of value, and we want to thank you for all the nice gifts.

We are entering the new year with a portion of the world war torn and other portions terror stricken, with the remainder at unrest. There was never a time in the history of the world when the Church presented a greater challenge

to humanity than now. If peace and good will are to come on earth, they must come by the spirit of Christ through his Church.

Many people are coming to realize that the hope of the world is a revival of Christian religion, and I feel that it is a time when we should all forget the little petty things of life and stand by the Church and the great fundamental truths of God and go forward with the building of his kingdom for the redemption of a sin and terror stricken world.

We appreciated Secretary Herbert Van Horn's visit to our church and community. He occupied the pulpit on September 30, and gave us a very fine sermon on the Sabbath and how we are to accept the challenge. He and Pastor Bottoms made calls in many homes of our community and their presence was welcomed and appreciated by all.

We considered it a privilege to have with us Dr. and Mrs. George B. Shaw, a former pastor, for a short Preaching Mission. While with us he preached six interesting sermons, all of which were characterized by his originality. His reading the Scriptures brought back fond memories of the days he served us. Although he is much older now, his ability to recite Scripture has not waned. We were indeed glad to have them with us.

The women of our church are very faithful and loyal to the cause. They work untiringly to raise funds for promoting the work of the kingdom and furnishing entertainment for our people when possible. The Aid Society meetings are usually held the third Thursday of the month, but if the weather is inclement the meeting is postponed and each member sends fifty cents to the treasurer to maintain the necessary funds to carry on the program of work.

*North Loup, Neb.*

A letter was received the first of the week from Rev. A. Clyde Ehret of Alfred, N. Y., saying that he would accept the call sent to him to be pastor of the Seventh Day Baptist Church of this place. Mr. Ehret asked if he could be allowed to wait until July to come, as for various reasons he did not care to leave Alfred until that date.

After putting the matter before the members of the church individually, the clerk, Mrs. Jessie T. Babcock, sent a letter to Mr. Ehret telling him that the charge here would be willing to wait until July, and they were glad to accept him as pastor here.

*—North Loup Loyalist.*

# The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., MARCH 25, 1940

No. 13

## CHRIST ENTHRONED

### *An Easter Hymn*

O Christ Divine, our risen Lord,  
In highest heaven enthroned, adored,  
With all who love thee we would raise  
The voice of thy eternal praise.

Triumphant over death and hell,  
And crowned in light ineffable,  
Thy kingdom spreads from shore to shore,  
Secure, supreme, forevermore.

In truth and righteousness and peace  
Thy gracious rule shall still increase,  
Till wars shall end in all the earth,  
And kindness comfort every hearth.

Dear Son of God, our Saviour, King,  
To thee our eager hearts we bring;  
O make us, blessed Lord, thine own,  
And in our lives thy love enthrone.

*—By the Rev. Benjamin Copeland,  
From The Christian Advocate.*

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# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

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## EDITORIALS

### THE JOY OF EASTER

For days thoughts have been turned to the dark side of the picture of Jesus' last days on earth. We have been depressed if we have lived again with our Lord as he walked in the shadow of the cross, growing deeper and more ominous. We have entered into some of the experience of his earthly disciples in their perplexities, bewilderments, and sorrows. The hour struck and we turned our faces from the cross to avoid gazing upon his anguish and suffering. With his tortured soul crying out, "My God, my God, why hast thou forsaken me?" we have wept as he lay in the tomb with the stone rolled against its door.

Now it is light, and all this is past because Christ is risen from the dead. The chains of this old enemy have been broken, and our risen Lord has come forth from the grave bringing "life and immortality to light." His disciples see him and rejoice. Great joy surges through their lives for "he is risen indeed," and "is alive forevermore." The angels sing the Hallelujah Chorus, and well may the earth rejoice. "If Christ be not risen we are of all men most miserable." But because of the resurrection we are of all the earth most joyous.

The resurrection is the great miracle of the gospel, and upon its truth the gospel, as a divine system, stands or falls. That day the disciples were born with a new hope. The moment they discovered the fact that Christ had risen, that that miracle was a reality, that moment they became preachers whose theme was "Jesus and the Resurrection."

Nothing else than the resurrection accounts for the change in these dumbfounded, disappointed, fearful men. From that day they took courage and went forth full of joy to "turn the world upside down."

The secret of Easter and of the Easter joy, then, is in a living Christ. And, "because he lives we shall live also." The promise is to us and to our children; to all the children of God everywhere. Our hope and joy are here. We shall not die but live, "Christ being raised from the dead, hath become the first-fruits of them that slept." "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." "It doth not yet appear *what* we shall be; but we shall be like him for we shall see him as he is." So we are glad and can sing, "That will be glory for me."

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on the things above, not on the things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

### PERSONAL EVANGELISM

Perhaps one of the greatest surprises that comes to the worker in personal evangelism is the keen appreciation on the part of many of the interest taken in them. Along with this is the discovery in many, of an inner longing for something more vital than ordinary experiences and material accompaniments furnish.

This personal evangelism is not easy. It cannot be done in a minute. It is not a "hello" and "good-by" proposition. One must be himself concerned for the task and must deeply appreciate the real need of the one approached. It may be hard to get started, but usually a frank statement of the purpose of the call is the best way to break the ice. If dogs, weather, crops, war, or other topics of interest are made the means of approach, the time may all be frittered away with none left for the all-important thing.

It should be borne in mind, too, that it's not the church or church going that is vital—the great question is "your relationship to Jesus Christ." To the one approached this Christ is needed as a personal "Savior." Time will be needed to answer questions, to think through this proposition to accept Christ. The worker needs insight and patience, and the more he *knows* his Bible the better equipped he will be to meet the need and point the way. If an answer is not forthcoming, try some other way; come up to the question from another angle. Do not too easily give up.

Another surprise may be to find how much are appreciated one's call and interest in presenting Christ and salvation. Even though a commitment to Christ may not then be made, your interest means much and the one approached will thank you, perhaps even apologize for not accepting "the cup of salvation" on the spot. In a recent conversation a change without verbal expression came over one being presented with the message, and the minister felt impressed to say, "You *have* found Christ." A little later, in a public meeting when volunteer prayer was called for, this soul lifted up her voice in thanksgiving for the goodness and mercy of God in bringing her into the light.

Still another surprise may be in store for the earnest worker in evangelism—in some such expression as, "Why didn't you tell me before?" Recently a young man, an outsider for whom the pastor was concerned and to whom he had personally presented the call of Christ, said, "I have known you for a long while, and I have liked you, but I have often wondered why you never came and talked to me." What a rebuke! Years ago a lad who had observed his roommate reading his Bible and bowing in prayer, asked,

"Why don't you ask me to join you in your devotional period; I am not a Christian, but I want to be." So many are watching our lives and wondering why—if this Christian life means so much—we are not sharing it with them.

Finally, one will be surprised at his own great joy in seeing another with the new light in his eyes and hope awakened in his heart. "He that winneth souls is wise."

### RELIGIOUS LIBERTY

Under "Observations" in the editorial column of the SABBATH RECORDER of February 19, comments were made on relative attendances upon church worship services of Catholics and Protestants, particularly Seventh Day Baptists. A thinking pastor, one in position to make observations, writes on the reasons Catholics attend church better than Protestants. He included with his comments a clipping from the Associated Press, telling of an interdict placed upon his parishioners by an archbishop because of some independent action the parishioners had taken. "Under the archbishop's order, the parish members cannot receive the sacraments of the church until they have done penance. The edict is the first in the Cleveland (Ohio) diocese," says the article. The disturbance was caused by the members refusing to permit the installation of the new pastor named by the archbishop in the place of one favored by the church members.

In commenting, the pastor writes, "If the Protestant pastor had a 'big stick' to hold over the people's heads, such as is held by the Catholic priest, he could fill his church to overflowing, too. But, thank God, we do not have such a 'big stick.' I wonder if our people realize the marvelous freedom from church coercion which we enjoy. I believe if they realized it, they would not take advantage of it so freely. Imagine a Seventh Day Baptist pastor denying the Lord's Supper to some one as a means of bringing him into line! I wish there were some way to cause Seventh Day Baptists to realize the terrific price with which our freedom to stay away from church, if we so desire, was bought. For it was bought with a price, and now we take the privilege for granted and almost envy those who are still enslaved." Let us think on these things.



## ITEMS OF INTEREST

His Excellency, Dr. Hu Shih, Chinese Ambassador to the United States, and world-famed scholar, philosopher, and poet, sent the following letter, dated January 19, 1940, to Mr. Fred Atkins Moore, director of the Church Committee:

"Thank you very much for your letter of January 11, in which you inform me that the Church Committee for China Relief has made a total remittance to China in the last year and a half of \$358,681, and that the Committee hopes 'to send at least \$300,000 within the next few months.' (Editor's note—By March 7, 1940, the Church Committee had transmitted a total of \$435,000 to China.)

"This is, indeed, a splendid achievement. I hope that you will accept for yourself and for the members of the committee my warm congratulations and hearty appreciation of this best evidence of the sympathy of the American people for our suffering countrymen.

"With kindest regards, sincerely yours, (signed) Hu Shih."

—From *Have a Heart for China*.

"Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

## THERE IS A MAN ON THE CROSS

Whenever there is silence around me  
By day or by night—  
I am startled by a cry.  
It came down from the cross—  
The first time I heard it.  
I went out and searched—  
And found a man in the throes of crucifixion,  
And I said, "I will take you down,"  
And I tried to take the nails out of his feet,  
But he said, "Let them be  
For I cannot be taken down  
Until every man, every woman, and every child  
Come together to take me down."  
And I said, "But I cannot bear your cry.  
What can I do?"  
And he said, "Go about the world—  
Tell every one that you meet—  
There is a man on the cross."

—Elizabeth Cheney, in  
Federal Council Bulletin.

"And I if I be lifted up will draw all men unto myself."

According to Dr. James G. McDonald, member of President Roosevelt's Advisory Committee on Political Refugees, "the largest number of those who have had to flee their homes in the enlarged Reich are Christians." Urging that Protestant denominations increase their activities on behalf of refugees, it was pointed out that Jews, both individually

and through organizations, have assumed a large proportion of the responsibility for the assistance of Christian refugees.

"There is neither Jew nor Greek . . . bond nor free. . . .  
For ye are all one in Christ Jesus."

Large gains in Interracial Brotherhood in America are cited in a recent statement from the Department of Race Relations, Federal Council of Churches. February 11, the traditional Race Relations Sunday initiated by the department in 1922, marked Interracial Brotherhood month, when special interracial features were projected in hundreds of churches and communities, both North and South. Over 100,000 pieces of literature were distributed by the department. Ministers in a town in South Carolina where recently there had been Ku Klux Klan demonstrations sent for the literature.

—*Religious News Service*.

"And hath made of one blood all nations of men."

## ADVENTURES IN TITHING — "THE STOREHOUSE PLAN"

Rev. Harley Sutton

The "Wesley Chapel" Methodist Church of Cincinnati was having such financial difficulties that they were about to give up. A group of people, rather than quit, decided to bring the whole tithe into the storehouse, the church, as it is said for us to do in Malachi 3: 10. As a result there came into the church a new life. Debts were paid and there was a definite increase in membership. All those who were bringing in the tithe formed what they called "The Tithers' Storehouse Association." The whole tithe was brought in and the group decided where the money was to go. They soon decided that a certain per cent should go to the local church, a certain per cent to the work of their denomination, and the remainder to be held as a contingent fund, from which money for various causes was voted when the group held meetings. From this church the plan spread to other areas. The most famous is the Binghamton District of the Methodist Church, where the amount given for missions was greater than from any district in Methodism. There were a large number of churches in this area that had wonderful experiences from the plan. I have heard Rev. Grant Chambers of Elmira, a minister in the Baptist denomination, tell of the experiences of his church. They were

able to get through the depression years without great difficulty, largely because of the Storehouse group. "We begin to operate with vital forces when we cross the border into the land of sacrifices. The things that we can ill spare carry part of ourselves and are alive."—*Jowett*. The spirit value of the Storehouse plan is in the deeper consecration made of life by those who bring the whole tithe and, instead of deciding for self where it is to go, are willing to let the whole group decide. When the group meets to vote out money from the contingent fund, there are many needs discussed. This makes the group conscious of needs, and instead of discussing where money is to be found for these needs they are voting money to meet them. The group at Little Genesee has operated for five years. There have been losses, and not as much gain as we would like, but there are over twenty members who are faithful to the plan. One member said, "It is the most satisfactory way I have ever tried, for three reasons: one—we get more money; two—by putting it all together we can do more good; and three—we give the glory to God and not to ourselves." Another member said, "Since I have been tithing there is no uncertainty about how much I should give. Storehouse tithing has taught me more of God's ownership of the tithe, and the value of group decision as to where and how the tithe should be used."

There is a group of young people at Little Genesee organized as a Storehouse Association. They have their own meetings and decide about the distribution of the tithes. There is a valuable training in stewardship in this group.

One idea which is emphasized by the Storehouse plan is that more of the contributions of church people to worthy objects should go through the church. Someone has figured that over ninety per cent of the money received by all the worth while charities and such as the Y.M. and Y.W.C.A. comes from church people, and the church is criticized many times for not helping out in such philanthropic work. If people brought the whole tithe into the church and the church gave money to these agencies, it would mean that the church would be holding more of its rightful place at the center of community life.

Those who are members of the Storehouse groups are careful not to give the impression that they are "holier than thou." They must be considerate of those who are faithful stewards in their own method. It is not to be expected that the Storehouse plan will ever be popular, as it makes more demands of sacrifice than other plans, yet all who belong do not call it sacrifice but enlistment in fuller service for the Master who gave his all for us.

*Little Genesee, N. Y.*

## MISSIONS

## KNOW THE BIBLE

The Father hath provided for his children many valuable things. He has given them an existence with the marvelous endowments of intellect, sensibility, and will; the world in which he has placed them, though sometimes cruel, is attractive, full of wonders, and adapted to meet man's physical needs, to say the least; he offers the guidance of the Holy Spirit; he has provided redemption through the sacrifice of his Son; and last but not least, he furnishes the Bible for instruction, reproof, inspiration, and comfort.

There may be things in the Bible hard to be understood, but therein the way of life is made as plain as day. It is so fully explained that it is said, "The wayfaring men, though fools, shall not err therein."

The Bible is God's revelation to man. It has been produced and brought down through the centuries because man needs it, but it is not much help unless a man uses it. To use it, we need to know it. To know it, we need to read it and study it. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

All men need its help, but missionaries, missionary boards, ministers, and church workers have an especial need for the Bible. It is not only needed to inspire and guide the workers, but it has great power over the people. The sermon that is based upon an honest interpretation of the Scriptures is the one that has greatest influence, and in personal interviews with both Christians and non-professors the familiarity with the Bible which enables one to quote passages freely is a great help. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Miss. Sec.

## A TESTIMONY

Some of our greatest favors become so common that many of us forget that they are blessings at all, and some of the mightiest factors in civilization have been enjoyed so long we forget their worth. This is true regarding Christianity and Christian missions. Many seldom or never think of the part the Church and Christian missions have had and still have in giving us our priceless liberties and privileges. If we are deprived of these or visit peoples who are, we get a new conception.

The part played by Christian missions in the life of humanity was forcibly set forth by Dean Henry P. Van Dusen in the *Christian Advocate* last December. Doctor Van Dusen is a diligent student, a profound thinker, and a critical judge. Some of the things he wrote are condensed into the following paragraphs:

To a traveler on his first visit to the fields where missionary work is being done come several impressions that may be upsetting to his preconceived ideas about that work. Many of his ideas may be made over, as happened to me during a six months' trip to the Orient, immediately before the Madras Conference a year ago.

First of all, I discovered that the Christian movement is the only world-wide agency for the amelioration of basic human need, and the furnishing of the essentials for true living to all mankind.

If there are those who think that the advance of civilized government, native or foreign, is dispensing with the need for the labors of the Christian mission, that idea should be scrapped as another of the gross illusions which mislead people's judgment regarding missions. For unnumbered millions of our humanity there is no slightest hope of release from disease, ignorance, superstition, save in the coming of Christianity among them.

The second arresting impression has to do with the actual character of the work being carried on by the Christian movement.

But the typical Christian mission is not a church (or the shade of a palm tree as improvised substitute) in which a solitary preacher exhorts simple native folk to turn from their habitual superstitions and rites to worship the Christian God. The typical mission is a center of three or four buildings—school, hospital, church—from which a team of co-workers with varied gifts and equipment—minister, doctor, teacher, nurse, social worker, agriculturalist—go forth into the community and its environs in multifarious but unified service to all who will accept their help.

It is a striking fact that the inclusive figures for all Protestant missions throughout the world show 55,395 churches and 55,081 schools. If kindergartens, colleges, medical, teacher-training, and theological schools are included, the latter figure is 56,891. The total of ordained ministers both

native and foreign is 45,000, while native and foreign teachers number close to 120,000; doctors and nurses at work in the 3,443 hospitals and dispensaries come to almost exactly 20,000. The sum of the matter is—the Christian ministry to the bodies and minds of men is as integral a part of the service of the Christian movement overseas as is the direct ministry to men's spirits.

Again, despite most trying difficulties and myriad influences to the contrary, the life of the Christian churches overseas appears, by and large, more normal, healthy, and positive, than that of the churches at home.

In part that is due to the fact that most of them are young with the vigor and untarnished vision of a new consecration still strong within them. In part it is due, paradoxically, to their relative poverty in equipment and resources; they know little of top-heavy plants and large endowments with their tethering demoralization upon the spontaneous life of the spirit. In large measure, it is due to the fact that they are still predominantly missionary churches with the demand heavy upon them for that reality of life without which effective evangelism cannot issue from them, but also with the replenishment and enlargement of vitality which result unfailingly from continuous outgoing from self and self-concern.

It would be an exaggeration to say that the only rays of light piercing the gloom of our world's present outlook come from the Christian movement. But it would be an exaggeration of the truth. There is no other force "spread widely through our contemporary world and disseminating through the whole body of humanity influences for the righting of its wrongs, the healing of its deepest maladies, the bridging of its divisions, possibly even the halting of its fatalistic descent toward conflict and chaos."

Dean Van Dusen's estimate of Christian missions should encourage us to greater efforts, both at home and overseas. I say at home, because the Christianity of this generation will pass unless the rising generation is evangelized. The fact that large sections of the world are now Christian, is not proof that they will be in the next generation, as is shown by Russia. Every generation must be Christianized or Christ's kingdom fades from the earth. The work of evangelization is a ceaseless work and must continue while the earth stands.

Miss. Sec.

## MISS WEST WRITES REGARDING SCHOOL WORK IN SHANGHAI

Dear RECORDER Friends:

The cold wave and the closing of school almost synchronized. We have given thanks individually and collectively that the cold didn't come earlier, and that the school didn't close later. The unheated rooms were not too bad then, but now it would be impossible to

carry on without heat, and to pay for coal at the present high cost would make us exceed too much our budget already exceeded.

We followed our last year's plan for a musical program on the closing day of school. Each one of the pupils taking piano lessons and each of the singing classes from fifth grade up gave a number. Those taking piano lessons include Eling's little boy Rodney; Philip Thorngate; and Donald Yeu, the little boy where Mabel lives. In addition Eling's daughter Rosaline, who is studying in Mc-Tyeire, gave a piano solo. The choruses were well chosen and well given. I enjoyed the pleasure they seemed to take in giving them.

The following are some of the titles: "It Was a Lover and His Lass," "The Southland," "Tree-top Mornings," "Awakening Chorus."

We wish you might all have heard them, for while they are not artists it seems to me that their work compares very favorably with that done by pupils of the same grade in America, where they have so many more opportunities for hearing and appreciating good music. So speaks the fond mother.

In addition to the music Mr. Chang Beung, a teacher in the Boys' School, gave an excellent talk on The Power of Music.

And so closed one semester of work. A three weeks' holiday will give the weather time to change, we hope, and will also give us time to get ready for the new semester.

Mail of dates between December 18 and January 6 has not been delivered in Shanghai. Whether it has been lost or is on an extra slow boat we do not know, but people in Shanghai are distressed over the fact.

We would like to suggest that anyone wishing to send contributions for refugee work should not send by international money order, as we get less on that than on checks or drafts.

Yours sincerely,

Anna M. West.

23 Route de Zikawei,  
Shanghai, China,  
February 1, 1940.

## TRACT BOARD MEETING

The Tract Board met Sunday, March 10, 1940, with President Randolph presiding and the following members present: Corliss F. Randolph, Nathan E. Lewis, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Asa F. Randolph, Irving A. Hunting,

George R. Crandall, William L. Burdick, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, J. Leland Skaggs, Trevah R. Sutton, and L. Harrison North, manager of the publishing house. Visitor, Mrs. Trevah R. Sutton.

The report of Corresponding Secretary Herbert C. Van Horn was read and received and its recommendation adopted as follows:

Two weeks of the past month, February 11-26, were spent by your secretary in a revival meeting at Shiloh, N. J., assisting the pastor, Rev. Leon M. Maltby. In this series of meetings fifteen sermons were preached, eight supplementary Bible studies conducted, and many calls made in personal evangelism. During these days, through the messages and earnest efforts of the pastor and others, public and private confessions of faith were made, as old and young were led to accept the Savior. Two hundred Scripture portions, the Gospel of John, were distributed among those attending the meetings, and many more, at the last, were needed. These little gospels were used in the homes, in the Bible studies, and read—in portions—concertedly in the meetings.

Included in the series of messages was one on Christ and the Sabbath. Also, on the second Sabbath the sermon was concerning "Seventh Day Baptists at Work." Immediately at the close of the service the secretary went to Marlboro and repeated the message. Some two hundred fifty people heard this message that day. Then in the afternoon a union forum was held with more than sixty present, when interests of the denomination, particularly those of the Tract Society, were discussed, many questions being asked and answered. The interest awakened was manifest in the continued discussions in smaller groups after the forum was dismissed.

All expenses of this series of meetings were taken care of by the Shiloh Church.

Some correspondence was carried on by the secretary during his absence from the office, which, with that following his return, amounted to fifty-four communications. Of this, six foreign fields are included—Jamaica, Trinidad, South America, England, Sweden, and Ceylon.

Some work has been done on preparation of a bulletin in the interests of the pulpit-exchange, Sabbath Rally Day, May 18. Assurances of co-operation in this work continue to come in.

The secretary has accepted responsibility for providing for the Tract Board hour at the Eastern Association to be held with the First Hopkinton Church, Ashaway, R. I., June 6-9.

The president of General Conference has indicated on his Conference program Wednesday afternoon, August 21, from two o'clock till four, as Tract Board hour. Your secretary would recommend that a committee to prepare that program be appointed.

To aid the missionary-evangelist in his field, and at his request, a typed list of lone Sabbath keepers alphabetically arranged, by states, has been prepared from our card files. Besides the copy sent to the evangelist, Rev. Rolla J. Severance, a carbon copy has been mailed to the secretary of the



Missionary Board, and one to the president of Conference, who has been anxious to have such a list available.

It was voted that the chairman appoint the committee on Conference program recommended in the secretary's report. Committee appointed: J. Leland Skaggs, chairman, Mrs. Ethel T. Stillman, Asa F. Randolph.

It was voted that the president appoint a committee to conduct a poll throughout the denomination on proposed changes in the SABBATH RECORDER subscription price and policy.

Committee appointed: Herbert C. Van Horn, chairman, Nathan E. Lewis, Courtland V. Davis.

It was voted that the president appoint a committee to study the financial aspects of proposed changes in subscription price and policy of the SABBATH RECORDER. Committee appointed: J. Leland Skaggs, chairman, Nathan E. Lewis (from Budget Committee); Everett C. Hunting, Courtland V. Davis (from sub-committee of Committee on Distribution of Literature); L. Harrison North, manager of publishing house.

Courtland V. Davis,  
Recording Secretary.

## WOMAN'S WORK

### WORSHIP PROGRAM FOR APRIL, 1940

By Mrs. T. J. Van Horn

"Face to face with Christ, my Saviour,  
Face to face, how can it be?  
When with rapture I behold him,  
Jesus Christ who died for me.

"Only faintly now I see him,  
With the dark'ning veil between;  
But a blessed day is coming,  
When his glory shall be seen."

Prayer.

#### What Is Jesus to You?

I once asked a sixteen-year-old girl who had been a regular attendant at Bible school since childhood, "When you are thinking of Jesus how does he seem to look, to you? Her reply was, "He is up in the sky, on a great white cloud." Another answered, "He always seems to be standing just behind my left shoulder; I do not see his face clearly, but I know it is tender, and waiting to be helpful."

For centuries the great artists have expended their finest skill and holiest conceptions of the Christ, to portray him to the world. Their paintings have been reproduced until millions of copies have been broadcast. We are so familiar with the *Good Shepherd*, *The Scene at the Well*, *Christ in Gethsemane*, *The Saviour on the Cross*, that an ideal has been built up in our minds.

But isn't it true that, for each of you, there dwells, back in your heart, a Presence that differs a little from them all, because it is *your own* conception, growing out of personal experience with him?

A few years ago a modern portrait painter claimed that he woke one night and saw the figure of the Christ standing at his bedside. At first he thought it was a dream, but the vision came, night after night, till he was compelled to attempt to paint the portrait. Some one sent us an etching of the picture, autographed by the artist. The likeness resembles other pictures of the Christ, except that the eyes seem to follow one, wherever one may be in the room.

A few weeks ago, a friend sent me a new picture by the same artist. This time the Christ seems to be in the glory of the early twenties, hair flung back from a noble brow, mouth full-lipped but firm, eyes splendid in eager anticipation of the tremendous task that he is impatient to fling himself into. I could not find the "Man of sorrows, acquainted with grief." Not yet had he been "despised and rejected of men." But I was glad for this glimpse into the hidden years, before disappointment had saddened the young ardor in his eyes.

Dearer, sweeter, more precious than any one else can show you, is what will be revealed to you as you attempt to "practice the presence of God" each day. Isn't that true? Then he will be *your* Friend, *your* Elder Brother, *your* Comforter, Guide, Redeemer.

Please sing, "Face to Face with Christ, my Saviour."

All join in repeating Psalm 23, emphasizing the personal pronouns.

### MINUTES OF THE WOMAN'S BOARD

Our Woman's Board met March 10, 1940, in the Salem Sabbath school room with the following members present: Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. J. L. Skaggs, Miss Greta Randolph, Miss Lotta

## YOUNG PEOPLE'S WORK

### THE SABBATH

By Lottie (Snyder) Gamon

(A brief paper written for the class, "Sabbath Philosophy," School of Theology, Alfred, N. Y.)

The Sabbath is a "symbol of the eternal," the relationship between man and his Maker. The Scriptures say, "God rested on the seventh day and blessed it." . . . We need not believe in the literal language of Genesis' story of creation to believe in the Sabbath. We can believe that ages passed during the creation of the universe, but still the Sabbath remains a religious, a sacred, and an eternal fact. God did not and does not need to cease from all activity at the end of every six days in his guidance of the universe, for God's "rest-in-activity" is perfect. Man in his imperfect state needs the Sabbath each week as a reminder to him of God, of the purpose of all things, a symbol of the eternal reality. By having a weekly Sabbath, man is better enabled to nobly perform his duties of the other days. True Sabbath keeping lifts man up from baser things, leading him to a higher perspective of a consecrated life every day of the week, and from Sabbath to Sabbath he carries over this realization of spiritual truth. Labor seems lighter when we know there is love behind it, and labors and trials of existence seem less burdensome and of some purpose, after all, with the reminder that each week there comes a time, and has come a time, down through the ages, in the lives of men, when God is a little closer to man, when man may recognize his kinship, not to things changing and passing, but to the Eternal God, Maker of heaven and earth. . . . But we cannot argue any man into true Sabbath keeping. We might insist upon strict Sabbath observance of no work on the seventh day, but there might be lacking the essential thing to Sabbath keeping, to all of life, the right spirit. . . . The Jews, and others, have over and over again tried to keep the Sabbath by observing the strict letter of the law, but just so many times have they failed, for they have forgotten that all the things which matter in this life and the life to come are the things which are in the heart of the individual as he goes through life. The Sabbath must be lived; it must be, and so must all of religion be, so much of an integral part of the man's life that he no longer has to be careful merely to observe the law,

Bond, Mrs. G. H. Trainer, Mrs. E. F. Loofboro, and Mrs. O. B. Bond.

The devotionals were read from Isaiah by our president and prayers were offered around the circle.

The minutes of our last meeting were read.

In the absence of the treasurer, Mrs. Okey Davis read her report; it was accepted; it showed a balance of \$701.94.

Correspondence was read from Rev. H. C. Van Horn concerning Sabbath Rally Week and the part he would like the Woman's Board to have in preparing for its observance.

Voted that the corresponding secretary be requested to ask Mrs. T. J. Van Horn to prepare a worship program for May, with the Sabbath as the theme of the program.

Voted that the Woman's Board editor be asked to find someone among our women's organizations who would prepare a Sabbath pageant for use during Sabbath Rally Week.

Voted that Mrs. James Stillman of Houston, Tex., be asked to furnish an article for the Woman's Page for the Sabbath Rally number of the RECORDER.

The corresponding secretary read a letter from Reta I. Crouch, Albuquerque, N. M.

The minutes of this meeting were read and approved.

Adjourned to meet the second Sunday in April at the Sabbath school room.

Mrs. E. F. Loofboro,  
President,

Mrs. O. B. Bond,  
Recording Secretary.

### VOCATIONAL COMMITTEE

Box 523, Alfred, N. Y.

Positions Open Requiring

Reliable farm help, good with horses, "self starter," married. Quick reply.

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but he loves it so much that it is all a joy to him, and his spiritual life grows far beyond the bounds of the law. . . . So, "people will never understand the Sabbath until they try it, and try it on a high spiritual plane."

### TO THE YOUNG PEOPLE

From Dr. Edwin Shaw of Milton College comes this message to the youth of the denomination:

"Here is something for your department in the SABBATH RECORDER suggesting some word of encouragement from the 'well-worn in years' to the younger generation. I came upon the following recently in a book which I was reading, and I pass it on to you. (Italics are mine.)

"The most significant and effective relation between veterans of life and young recruits, who are entering upon it, the most significant personally and effective socially, is *comradeship* in the working out of *realistic ideals*. It is for us who are older to show by precept and example to those who are still young, how to battle for more richly satisfying realities, and then as best we can, sometimes in pain and sometimes with tears of joy in our eyes, to watch them with sympathetic understanding as they march under *their own banners*."

### THE CHRISTIAN ENDEAVOR PLEDGE

(Given by Miss Gladys Mae Meyer, a teacher in the Nortonville High School, to the Christian Endeavorers on Christian Endeavor Sabbath)

It takes courage to be consistently loyal to the Christian Endeavor pledge, which helps us to serve for "Christ and the Church."

You have all worked jig-saw puzzles and you know how much you enjoyed putting one together—how you would hunt for just the right piece to fit in a certain place and how delighted you were when the picture was there before you—complete. We have a puzzle before us this afternoon. We already have the pieces for the border which are of three colors, red, yellow, and blue. All the pieces in the center are white, and naturally it makes it more difficult to select the pieces.

Most puzzles are pictures which have a particular scene on them or which might have a history to them. And even this word picture has a history to it, for fifty-nine years ago a consecrated man named Francis E. Clark put down in words something for young people to live by.

Yes, it is the Christian Endeavor pledge! And we have four pieces which form the pledge. In the very center is the most important piece. Different from most puzzles, this piece must be in the middle before the other parts can be assembled—because it is "Trust." "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me to do."

Many people have learned to know the meaning of this word while experiencing hardships. Perhaps most of us have heard the story of the "Other Wise Man."

As you remember, he caught a vision of Christ when the star appeared to him, and trusted enough in that vision to search for thirty-three years. That trust led him into many contacts with the spirit of the Christ, each giving him new strength to continue his quest.

Franklin S. Mack, in his study book, "Comrades Around the World," tells of a group of Indians who were acting as burden bearers for some white men. After three days of forced marching the Indians sat down to rest, and no amount of persuasion could put them on their feet, for they meant to stay "until their souls caught up with them." Only the foolhardy stalks into danger unprepared. The coward runs, but the Christian holds his ground by quietly waiting.

Trust is neither passive nor active. The Lord working through you makes you a bulwark of strength. Trusting in the Lord Jesus Christ for strength is a preparation for each day's work; but more important is that a life of trust is a radiant, buoyant, victorious, optimistic life. Can you take this puzzle piece and "Trust" and put it into actual practice?

"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths." Proverbs 3: 5, 6.

"I can do all things through Christ which strengtheneth me." Philippians 4: 13.

Such are the assurances which we gain from the Bible. The Bible sufficeth — it will fill your need if you permit it to do so.

"I have a little inner shrine  
Where I take me away every day,  
And hide away for just a while,  
From life and work and play.  
There, from a living fount I draw  
Of deep and boundless love;  
To come away refreshed and filled  
With strength from God above."

Yes, "Quiet Hour" is the name of the second piece of the word-puzzle and it fits right next to "Trust."

"Do you feel that your heart is in need of sweet rest?"

Then practice the presence of God.  
Do you feel quite forsaken, unloved, and un-blessed?

Just practice the presence of God.  
You'll find that he never forsakes his own;  
He never permits them to struggle alone.  
The seeds of his mercy each day are new-sown;  
So practice the presence of God.

And the next piece that we find for our puzzle is "Support,"—"Support the work of my own Church."

A poet has given us some "Thou shalt's" for church attendance.

"Thou shalt not come to service late,  
Nor for the Amen refuse to wait;  
The noisy tongue thou shalt restrain  
When speaks the organ its refrain.  
But when the hymns are sounded out,  
Thou shalt lift up thy voice and shout.  
The offering plate thou shalt not fear,  
But give thine uttermost with cheer.  
Thou shalt the minister give heed,  
Nor blame him when thou'rt disagreed.  
Unto thy neighbor thou shalt bend,  
And if a stranger, make a friend.  
Thou shalt thy brother respect;  
As Christ, for example has left.  
Thou shalt in every way be kind,  
Compassionate, of tender mind."

And now we lack just one piece in order to complete this jig-saw puzzle of words. The last piece is a rather odd one for it seems to touch every other piece in the puzzle and even the border pieces of "Loyalty, Courage, and Service." It is the "Christian Life." "I will endeavor to lead a Christian Life."

When we stop to spell out the word "Christian" we find that

C	stands for	Choosing the best
H		Helpful to others
R		Reverent to God
I		Impartial in judgment
S		Seeking the beautiful
T		True to my ideals
I		Instant in prayer
A		Answering God's calls
N		"Nearer to thee (God)"

"Christ has no hands but our hands  
To do his work each day;  
He has no feet but our feet  
To lead men in his way;  
He has no tongue but our tongue  
To tell men how he died;  
He has no help but our help  
To bring them to his side."

Now our puzzle is completed and we have a picture of the Christian Endeavor pledge, with a border of red for courage, blue for loyalty, and yellow for service. Are you familiar with this puzzle picture, because you practice it constantly; or have you broken some of the corner from the pledge by not keeping the pledge every day in every way?

Yes, this pledge has stood the test of years and in this fifty-ninth year of Christian Endeavor there comes a challenge to us in this year of promise to ask ourselves whether or not we are living up to our promise of the pledge.

It is not a question of how your Endeavor is growing, but how the individual members are growing. Are you, as a C. E. member, living out the words of the pledge every day in every way? It is for you to ask yourself that question. No one else can answer it for you. Remember that no society is better than its individual member. Are you helping to make a good Christian Endeavor organization?

Let's not tear this puzzle apart as we do other puzzles, but let's keep it together. And there is no better way than with consecration. Let us cement it together in our own lives by consecration to the work we have to do.

### IMPRESSIONS OF THE CALIFORNIA FIELD

By Rev. Erlo E. Sutton

To complete my work on the field for the Sabbath School Board for the Conference year 1939 and 1940, the board thought it wise to send me to the Pacific Coast Association for six weeks' work. As part of the program planned for me, it was my privilege to accompany Rev. Loyal F. Hurley, pastor of the Riverside Church, on a trip which took us more than three fourths the way up the state of California.

Not only did we visit the churches at Dinuba and Healdsburg and many lone Sabbath keepers who had been formerly visited by workers on this field, but groups of Sabbath-keeping people who had not been previously visited by our people. Some of these had long been requesting such a visit.

In all my years of work on the field for the Sabbath School Board, touching nearly all the states of the Union, I have not met with such spiritually-minded, truth-seeking groups outside our churches, and perhaps not



even in them. They seemed literally hungry for the gospel messages we tried to bring them, and were anxious to learn more of a Sabbath-keeping people who allowed freedom of conscience in religious matters.

It is often difficult to get people to listen to a sermon for half an hour, but these hungry souls wanted not only one sermon during the evening, but insisted that each of us give sermons of usual length at each service. On one occasion Pastor Hurley was on his feet two hours, discussing with them the Passion Week, the meaning of the Cross and the atonement, but after all that, they insisted that the writer give them a sermon of usual length, which he did. In all, each of us delivered some twelve sermons to such groups.

Through the grace of God, these people have been released from spiritual bondage, a thing they freely state, and with great joy. At the present time they are looking to us for help in finding their way. Doubtless there are other groups like these in this great state. Are we ready to give them help now when they are asking for it so earnestly, and when most needed?

I feel that if a little financial help can be given for traveling expenses and hiring places for meetings, and the right man or men sent to them to hold spiritual, gospel meetings, two or three of the groups we visited will form themselves into active Seventh Day Baptist churches in the near future.

I feel that God has thrown the door wide open for us to do this work, and is pleading with us to enter into this field with the gospel message. Let us follow his leadership, and do so now while the field is white for the harvest. Under God, we may be the means of bringing blessings into the lives of these dear people, but the greater blessing will be ours if we do God's will in this important task, and do it now.

Written from Riverside, Calif.,  
March 8, 1940.

## CHILDREN'S PAGE

Dear RECORDER Girls and Boys:

For the first time in a good many weeks not a single letter have I received from my RECORDER children. I do hope such a catastrophe will not happen next week, or any week for that matter; so when you read this message, please find pen, ink, and paper, put on

your thinking caps, and straightway write a letter to me for our Children's Page. In the meantime let us study a bit this week, taking as our topic, "The Law of Reliability."

In an old book of Bible lessons I found four rules which would help boys and girls, yes, and men and women to be more reliable, or in other words trustworthy, so I'll begin our lesson with these rules.

1. I will be honest in word and in act. I will not lie, sneak, or pretend, nor will I keep the truth from those who have a right to it.

2. I will not do wrong in the hope of not being found out. I cannot hide the truth from myself and cannot often hide it from others.

3. I will not take, without permission, what does not belong to me.

4. I will do promptly what I have promised to do. If I have made a foolish promise, I will at once confess my mistake, and I will try to make good any harm which my mistake may have caused. I will so speak and act that people will find it easier to trust each other.

For our Bible verse let us take Proverbs 12:22, "They that deal truly are his delight."

Our story this week is a fairy story but it, too, teaches the lesson of "reliability."

Sincerely yours,  
Mizpah S. Greene.

## THE NECKLACE OF TRUTH

Once upon a time there was a little girl named Mary, who could not be depended upon to tell the truth. Her teachers, her schoolmates, her friends, and even her mother and father were never sure whether she was telling the truth or not, and you may be sure those who loved her were sad indeed because they could not make her see how terrible it was that no one could believe her words.

At last her parents took her to a wonderful magician who was a great friend of truth and had cured many children of untruthfulness. Mary was afraid and tried to hide her face from this great man, but he told her not to be afraid for he would cure her without hurting her the least little bit. In fact he would only give her a beautiful present. Then he put around the little girl's neck a necklace of diamonds and other precious stones and told her parents not to worry any more for their little girl was wearing a guardian of truth.

Mary started away feeling very happy because she had received a present instead of

the punishment she had expected, when the magician called to her and said he would come after the necklace in a year, and until that time she must never take it off.

The next day when Mary went to school the other little girls noticed her beautiful necklace at once and asked her where she got it. She didn't want them to know she had been to the magician because they would know why, so she told them her father and mother gave it to her. Then all the children cried out for the diamonds in the necklace had turned into glass.

"Why are you shouting so," said Mary. "I have been sick, and that's why I was given this present." Then the children cried out again for all the other stones had become yellow and ugly.

The little girl was frightened and said, "The magician gave the necklace to me." At once the necklace became as beautiful as before, but Mary was ashamed when the children laughed at her, and began to boast that the magician had sent a wonderful carriage after her and had invited her to a fine feast. Then the children laughed louder than ever for the necklace had become so long that it dragged on the ground. "You are stretching the truth," said the children. "Yes, I am. We went on foot and only stayed five minutes." The necklace became its usual size.

"But where did you get the necklace?" "He gave it to me without a word. I think—" Before she could finish, the necklace grew so short that it choked her. "You are keeping back part of the truth," cried the children. "He said I was very untruthful," sobbed Mary. At once the necklace became its usual size.

Her schoolmates were sorry for her and asked her why she did not take the necklace off and send it back, it was so much trouble. Mary was silent, but the stones began to dance up and down. "You are keeping something back," said the children. "I like to wear it." The stones danced and clattered more than ever. "You are still hiding something from us," said the children. "Well, he told me never to take it off," said Mary.

Of course anyone wearing a necklace like that would have to tell the truth, for it turned dull when she was untruthful, it grew longer when she told more than the truth, it choked her when she hid part of the truth, and when she kept silent instead of telling the truth it danced and clattered. So Mary be-

came very happy in telling the truth, and before the year was out the magician came after his necklace for she no longer needed it.

## OUR PULPIT

### SECURITY: CERTAIN OR UNCERTAIN

By Rev. Loyal F. Hurley

(Pastor, Seventh Day Baptist Church, Riverside, Calif.)

### CERTAINTY ABOUT YOUR SALVATION

Every promise of God is for his children. Every provision of God is for his children. Heaven is a home prepared for his children. Eternal life is a gift to his children. It is very important to know whether you are one of his children. Are his gifts for you?

Dear friend, are you a member of God's family? Does the Lord think of you as a child of his? "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. Do you have any chance to get into the kingdom? Have you been born into the family? Here are three ways by which you may know—not hope or guess—about your birth.

#### I. By Faith

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. "Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1: 21. Do you believe that Jesus died for the sins of the world? And are you trusting him to forgive and keep you from sin? Have you told God that you are doing so? "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10: 10. Confession is first of all to God, not to man.

Now you know, do you not, whether you are trusting in Jesus Christ for salvation? You know, do you not, whether you have ever told God that you have accepted his Son as your Savior? You do not need to guess or hope so about that, do you? You know.

#### II. Knowing God as Your Father

The first word a baby learns to speak is some word for mother, or father. In the same way, as soon as one is a child of God he thinks of God as his Father. The unsaved man never does. He may think of God as the Creator, "the First Great Cause," or as a Universal Technician who keeps the universe go-

ing, or as the Judge to whom we must all give account, but the unsaved man never thinks of God as his Father. Just as soon as he is born into God's family he thinks of God as his Father. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. 4: 6.

Now you know, do you not, whether you just naturally think of God as your Father? You don't guess or hope so about it. You know! But if God seems to you like a Father, then it is because you are his child. God is the Creator of all, but he is the Father only of his children. "For we are all the children of God by faith in Christ Jesus." Gal. 3: 26. Are you his child? You ought to know.

### III. Loving God's Children

There comes into the children of God a love for all other children born into his family. "We know we have passed from death unto life, because we love the brethren." 1 John 3: 14. That is not a natural human love. It is a divine gift of love. "Because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Rom. 5: 5. An unsaved man never feels this tie for the people of God, but a saved man always does.

Let me give a personal testimony. On the first day of January, 1909, I attended an annual church dinner and business meeting in a little church in Iowa. I was a sinner, a wicked sinner enslaved by evil appetites and passions. There was a quarrel in that meeting which disgusted me. At its close I said to one of the women of the church, "If I ever become a Christian I will be one. I'll not act like you folks." Do you see what I said? Unconsciously I had placed them in one group, and myself in another, "I" and "you folks" were two separate entities.

But the story doesn't end there. That very night, after that disgusting church quarrel, when nobody had faith to believe that God would work, that very night God's Spirit came in mighty power upon a group of us young people and I was born again. The power of the old life was snapped, evil habits were broken, and I was a new man in Christ Jesus. Praise God!

The next morning was the Sabbath and the pastor asked that the young people who had found the Lord should testify. How glad I was to speak! And among the first words

I uttered that morning were "My brethren!" Unconsciously I placed myself among them. The night before I had been born into God's family. And because God was my Father, all his other children were my brothers and sisters. Why, of course! It cannot be otherwise.

Now you know, do you not, whether you just naturally think of the children of God as your brethren? You don't just guess or hope so about it. You know! If you feel that you belong in the family of God it is because you are his child, and his other children are your brothers and sisters. "One is your Master, even Christ, and all ye are brethren." Matt. 23: 8.

Here, then, are the evidences by which you may know whether you are saved. (1) You can know whether you are really trusting in Christ as your Savior. (2) You can know whether you feel that God is your Father. (3) You can know whether you just naturally feel that you belong in the fellowship and brotherhood of his children. You do not need to guess or hope so. You may know whether you have been born into God's family. And if you don't know, isn't it time you made sure?

### DO IT NOW

Just take Christ as your Savior. Believe in his love. Trust in his death on the Cross for your salvation. Let him make you a member of the twice-born family of God. Accept his offer of eternal life. Claim the privileges which are yours as the gift of God in Christ. And when you sincerely do your part, be sure that God will faithfully do his part according to his promises.

"If we accept the witness of men, God's witness is greater: for God's witness is what he has testified about his Son. He who believes in the Son of God has the witness in himself: he who does not believe God has made him a liar, in that he has refused to believe the witness which God has given about his Son. And that witness is to the effect that God has given us the eternal life, and that this life is in his Son. He who has the Son has the life: he who has not the Son of God has not the life. I write all this to you who believe in the name of the Son of God that you may know for certain that you have eternal life." 1 John 5: 9-13 (Weymouth). Just now accept God's gift and claim your heritage in Christ. Do it now!

### RELIGIOUS NEWS SERVICE

Albany.—A bill providing that the period "from sunset on Friday evening to sunset on Saturday evening" be legally constituted as the seventh day of the week for those persons who "conscientiously" believe that the seventh day of the week should be observed as the Sabbath, has been introduced in the legislature here.

The measure would take effect September 1, 1940.

Lincoln, Neb.—A writer in the winter issue of the *Prairie Schooner*, literary magazine published by the University of Nebraska, points out an increasing tendency among churches to demand younger men as ministers, and warns that such a trend means trouble ahead for the church as a whole.

Writing under the title, "Too Old to Preach," Van Martin Dexter gives thanks that he is a layman, not a preacher. Had he entered the ministry, he declares, he would "be regarded by the modern church as having outlived my usefulness—this at an age when men in other fields, medicine, law, or teaching, are thought of as being at their best."

Earlier in the article the author comments, "It is true that I am only just past my middle forties, at an age when life should be, and often is, at full tide. But according to the reckoning of the modern church I should already have entered upon my senescence. My powers would be failing or would actually have failed. The members of my congregation would be restive under my preaching. They would be glancing uneasily at the hair graying about my temples, and in my sermons they would detect a note not wholly in accord with what they would be calling the modern age."

Syracuse, N. Y.—Bishop John C. Broomfield of the St. Louis area of the Methodist Church advocated the use of time cards by Methodist ministers "to increase church efficiency," when he addressed a church conference here.

He suggested that the cards be distributed by district superintendents every quarter and that each minister could "note at which hour he entered his study, when he left for luncheon, and when he began his pastoral duties in the afternoon."

### DENOMINATIONAL "HOOK-UP"

Irvington, N. J.

Last Sabbath the secretary of the Tract Society visited the Irvington Seventh Day Baptist (German) Church, of which Rev. F. F. Stoll is the loved and faithful pastor. Always the secretary is made cordially welcome here, and at this time close attention was given to his message from the text, "And they followed Jesus." Only a few of the congregation can understand or talk any English, so an English speaking preacher naturally feels somewhat handicapped, if not embarrassed. But the language of love and good will is universal and wins attention.

Brother Jacob Bakker was present from Plainfield on this occasion and was invited by the secretary to speak a few words concerning his early life in coming to the Sabbath, and as a one time missionary in Nyasaland, East Africa. He, too, was well received.

The Irvington Church carries on with earnest zeal in many lines of work of the kingdom. In these stressing times more than once has the pastor forwarded money and vouched for some refugee from Germany to come to America. At the time of this visit the secretary secured a letter to Pastor Stoll which follows:

Dear Pastor Stoll:

We like to inform you that Mr. Alfred Rosenthal received his visa and is now on his way to the United States of America.

We want to take the opportunity to thank you again for the assistance you gave us in this case and only through your efforts was it possible to bring Mr. Rosenthal to the United States. We are sure that Mr. Rosenthal will make good what you did for him.

Thanking you again for your co-operation in this case, we are

Very truly yours,

Marie Kohn, Secretary, Adath Israel  
of Washington Heights, Inc.

February 8, 1940.

Editor.

Gurley, Ala.

So many have written asking about our work and conditions here that I take this method of replying.

First let me express our thanks to all who have in any way contributed to the work here. I do not see how many families could have gone through the winter without the clothing, shoes, and food. Our winter still



hangs on with very little signs of spring. Had a two-inch snow last Thursday night.

Our worst need now, however, is warm lunches for the school children, of which we have thirty-two enrolled. The parents simply do not have suitable foods to prepare lunches. Our David asked one little six-year old boy what he had for breakfast, to which he replied, "Corn bread and gravy." The corn bread is simply meal and water mixed and baked. The gravy is nothing but melted lard. Many have nothing but stock peas and corn bread.

It is our purpose to insist that every family grow a good garden this year. The land owners where they live have agreed for each family to have a large plot of land for this, and we plan to urge and suggest until they grow plenty of vegetables for home use.

Fortunately for the children and for us, we moved a large quantity of canned vegetables here with us last November, which has helped feed many hungry mouths (twenty-four one day).

We especially wish to thank those who have given financially. We had hoped before this to have gardens planted and growing, but nothing has been done yet.

May the Lord's richest blessings be upon each one of you, and may we have the prayers of each one of you in our work.

A. T. Bottoms.

#### A Letter From the Alabama Mountains

Dear Friends:

I am writing to let you know how we appreciate what you have sent us.

I have only known Mr. and Mrs. Bottoms a short time. I do love them for what they have done for us.

I am the mother of eleven children, eight at home. Three are married. Five of those at home are in our school.

We are "hard run." My husband works every day that he can and spends all he makes for his family.

This is to thank you for all you have sent us through Mr. and Mrs. Bottoms. We especially thank the persons who sent the nice Bibles, gospels, song books, and papers. We try to live for the Lord, and pray that God may bless every one of you with a blessing that never ends.

I cannot write my thankfulness to you as I feel it. We wish that each of you could visit

our mountain, as we would like to meet each of you personally.

May God's richest blessings be yours.

Mrs. Albert P. Maples.

Hopkinton, R. I.

Members of the Second Hopkinton Seventh Day Baptist Church are pleased that Wayne Rood has accepted the call to be its pastor. Acting Pastor Harris will continue to serve the church until next fall.

—Westerly Sun.

### MARRIAGES

Des Jardins-Post. — Miss Marilyn Post of Milton and Henry Des Jardins of Janesville, Wis., were united in marriage at the Milton Seventh Day Baptist church Wednesday morning, February 28, 1940, Pastor Carroll L. Hill officiating. The new home is in Milton.

Joubert-Hall. — Clement Walter Joubert of Ashaway and Eva Louise Hall of Hopkinton were married February 24, 1940, at the home of the bride's mother, Mrs. Mary C. Hall of Hopkinton, R. I. Rev. Everett T. Harris performed the ceremony.

Prentice-Hurley. — Miss Marie Hurley, daughter of Mr. and Mrs. Charles Hurley of Nortonville, Kan., became the bride of William Prentice of Milton, Wis., Sabbath day, February 24, 1940, after the morning service. Pastor Lester G. Osborn officiated.

### OBITUARY

Woodmansee. — At his home, 67 Elm Street, Westerly, R. I., January 11, 1940, Frank Laclede Woodmansee, aged 69 years.

He was the son of William W. and Almedia (Burdick) Woodmansee, and was born at Rockville, R. I., April 9, 1870. He came to Westerly early in life and this town has been his home since. He was identified with the business life of the town for more than fifty years.

On January 8, 1895, he was united in marriage with Jessie Louise Hiscox, who survives him. Also surviving are two nephews and two nieces. Early in life he was baptized and united with the Rockville Seventh Day Baptist Church, maintaining that relationship during his life. His outstanding characteristic was his capacity for friendship.

Largely attended funeral services were conducted by Rev. Harold R. Crandall, and interment was in First Hopkinton cemetery.

H. R. C.

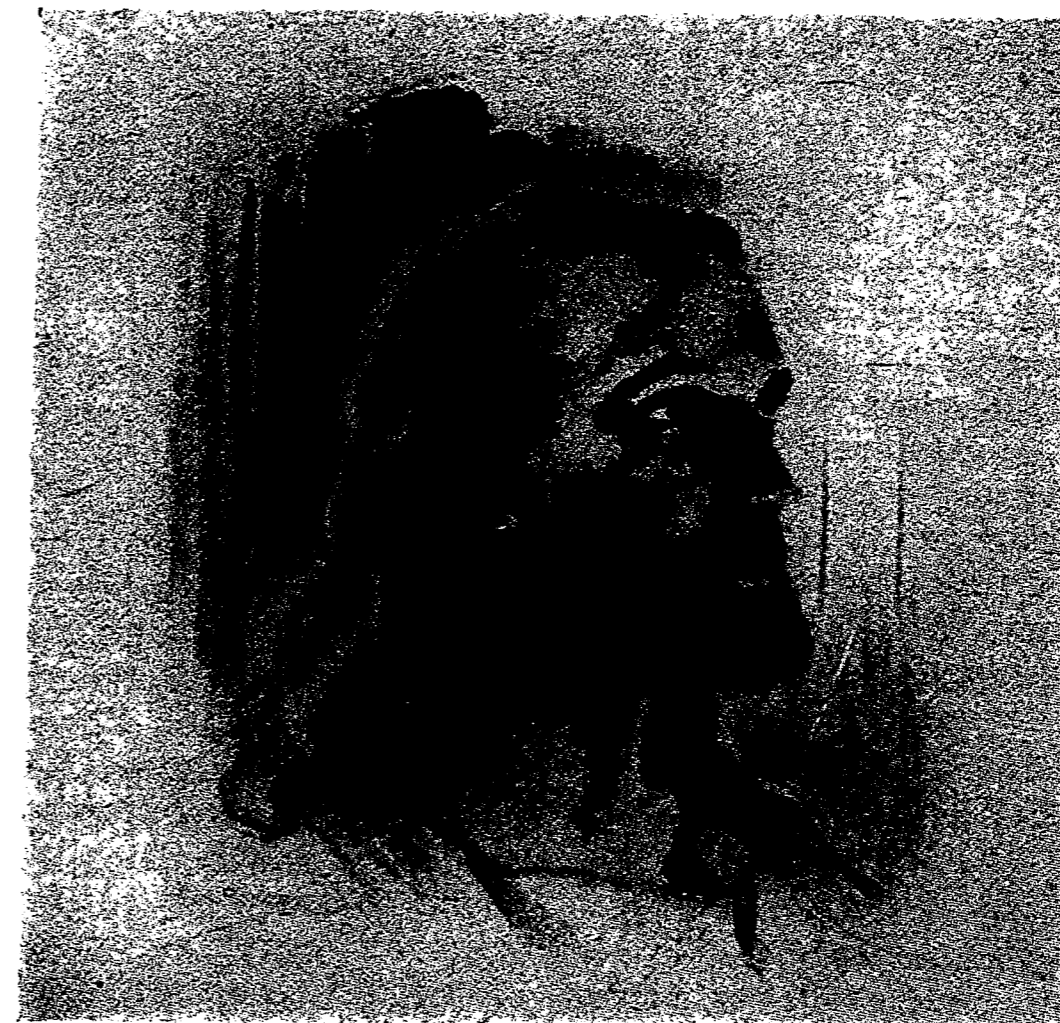
When we climb to heaven 'tis on the ladder of love to men.—Whittier.

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THE SON OF MAN

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